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Imam Wajdi Hamza Al-Ghazzawi did the Islamic editing of the *Haji* book hence the same acknowledgement applies here, as much of the same data was used. For all the additional *Fiqh* issues, including the Ramadaan chapter, Imam Said Al-Mizyen did the Islamic editing.

All the people that contributed to the *Haji* book are acknowledged here as well, as that book was used as the base for this one. *Jazakallahu Khairan*.

Once again I would like to thank my wife and children for their patience and understanding, as this book again took many hours of precious time that could have been spent with them.

If by chance I failed to thank someone who contributed to this project, please forgive me. May Allah reward all those who have contributed, directly or indirectly, in compiling this book. *Aameen*.

Preface

Praise be to Allah, Lord of the Universe. May peace and blessings be upon Prophet Muhammad, the last of the Prophets and Messengers, and upon his family and esteemed Companions.

Allah, Your help we seek, Your forgiveness we ask, and we seek Your refuge from the evil of our own selves and from our sinful deeds. Whosoever Allah guides, there is none to misguide him. And whosoever He leaves astray, none can guide him. I bear witness that there is no god worthy of worship besides Allah, and I bear witness that Muhammad (ﷺ) is His servant and Messenger.

There are hardly any books in English language that covers the subject of *Ummrah* only. There is a definite need for such a book, as with *Haji*, you see so many Muslims during *Ummrah*, not knowing how to perform the rites properly. Since the publishing of the *Haji* book, due to popular demand, I completed and published an *Ummrah* pocket guide; a *Haji* pocket guide; a *Haji* pocket fold-out card and a pocket size supplication (chapter 11 of the *Haji* book) booklet. These pocket guides have been extremely popular and useful. So if *Ummrah* is new to you and you were hoping to go on a quick trip and perform *Ummrah*, but feel overwhelmed by the size of this book, don't! Use the small *Ummrah* pocket guide or just look at the few pages in chapter eight that covers the actual *Ummrah* itself. However I advise that you do read the rest of the book as it helps you to plan, and get the best out of the trip.

So by using my *Haji* book entitled, *Getting the Best out of Haji* as the base, I made the necessary modifications to emphasise on the *Ummrah* aspects only. Hence all the *Fiqh* rulings and the general style of this book is the same as that of the *Haji* book.

I added a special chapter on *Ummrah* in Ramadaan. Having been blessed to have spent Ramadaan in Makkah over the last fourteen years, I felt it was important to share it with you. I

have also included a short 'Hajj Chapter' as a reminder to my fellow Muslims about their duty they owe unto Allah, to perform their Hajj!

As with the Hajj book, I maintained the 'down to earth approach' to this book, so you may find the style of writing informal and chatty in some places. I also did this, as so many comments from the Hajj book were that the readers enjoyed this style. At the time of writing, the second edition of the Hajj book was being prepared for publishing. I have found such a great deal of satisfaction when I found what a positive difference the Hajj book has made for the pilgrims who chose to use it. So if you have taken the decision to visit the House of Allah, then I sincerely hope that this work will assist in making your journey a more pleasant and rewarding one.

﴿فَإِذَا هَمَمْتُمْ فَوْقَ كُلِّ عَلَاءٍ فَإِنَّ اللَّهَ يَجِبُ الْمُتَّقِينَ﴾

"Then, when you have taken a decision, put your trust in Allah. For Allah loves those who put their trust (in Him)."

[Surah Al-Imran (3), part of Ayah 159]

As with any other trip, there may be some arduous moments, try to be patient. Especially when it comes to obtaining visas for Umrah, as from experience this process can be extremely vexing.

I ask Allah's forgiveness for my own shortcomings and any mistakes I may have made in writing this book. I encourage the readers, if they have any suggestions or come across any mistakes, to share them with me, for indeed the believer is strengthened by the help of others.

All praise is due to Allah, our Creator and Sustainer, Lord of the Worlds.

Abu Muneer Ismail Davids
Muharram 1425 (March 2004)
Jeddah, Saudi Arabia.

Chapter 1 About Umrah

What is Umrah?

In Arabic the word *Umrah* is derived from *Al-I'timar* which means a visit. Here it means paying a visit to the Ka'bah, performing *Tawaf* around it, walking between Safaa and Marwah seven times, and then shaving one's head or cutting one's hair short.

Why should one perform Umrah?

There is consensus among scholars that it is a prescribed worship.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تُغْدِلُ حَبَّةً»

"An Umrah in the month of Ramadan is equal (in reward) to performing a Hajj."

(This does not, however, remove from one the obligation of performing the obligatory Hajj)

(Ahmad: 2808 and Ibn Majah: 2994)

Abu Hurairah reported that the Prophet (ﷺ) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جِزَاءٌ إِلَّا الْجَنَّةُ»

"From one Umrah to the next is an atonement for any sins committed in between and the reward for an accepted Hajj is nothing but Paradise."

(Bukhari: 1773, Muslim: 1349 and Ahmad: 9948)

Umrah before Hajj?

Bukhari has reported from Tkrimah bin Khalid that he said, "I

asked Abdullah bin Umar about performing *Umrah* before *Hajj*, whereupon he said, "There is no harm in doing so, because the Prophet (ﷺ) himself performed *Umrah* before the *Hajj*."

Needless to say that one should give priority to perform one's *Fardh Hajj*. However if the opportunity arises to perform *Umrah* and one has not performed *Hajj* yet, then it is quite acceptable to do so. There are also many other misconceptions about performing *Umrah* prior to performing *Hajj*:

Some of the INCORRECT statements some people ascribe to:

- ❑ If you perform *Umrah* in the *Hajj* months, you must perform *Hajj* in the same year.
- ❑ If you perform *Umrah*, you must perform *Hajj* in the same year.
- ❑ You are not allowed to perform *Umrah* in the *Hajj* months if you are not going to perform *Hajj* also.
- ❑ You are not allowed to perform *Umrah* in the *Hajj* months.
- ❑ You cannot (should not) perform *Umrah* only, if you have not performed your *Fardh Hajj* yet.

There is no instruction from the *Qur'an* or the *Sunnah* that one MUST perform *Umrah* and *Hajj* in the same year. There is also nothing to substantiate that you cannot perform *Umrah* in the *Hajj* months. This is a belief from the days of polytheism and there is plenty of evidence proving the contrary.

If a person performs *Umrah* in the *Hajj* months followed by performing *Hajj*, the person automatically opts for the *Tamattu* method of *Hajj*, meaning that a sacrifice (to THANK Allah for being able to perform *Umrah* and *Hajj*) becomes compulsory.

The Prophet (ﷺ) performed three *Umrahs* in Dhul-Qada, without performing *Hajj* also!

خَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ [رَضِيَ اللَّهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اغْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتَيْهِ: عُمَرَةً مِنَ الْحُدَيْبِيَّةِ، أَوْ زَمَنَ الْحُدَيْبِيَّةِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنْ جِعْرَانَةَ، حَتَّى قَسَمَ عَنَّا بَنِي حُثَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مَعَ حَجَّتَيْهِ.

"Qatadah said that Anas (رضي الله عنه) had informed him that the Prophet (ﷺ) performed four *Umrahs*, all during the month of Dhul-Qada including the one he performed along with *Hajj* (and these are): The *Umrah* that he performed from Al-Hudaibiyah or during the time of (the truce of) Hudaibiyah in the month of Dhul-Qada, then the *Umrah* of the next year in the month of Dhul-Qada, then the *Umrah* for which he had started from Ji'raanah, the place where he distributed the spoils of (the battle of) Hunain in the month of Dhul-Qada, and then the *Umrah* that he performed along with his *Hajj* (on the occasion of the Farewell Pilgrimage)."

(Muslim : 1253)

When should one go?

There is no need to defer *Umrah* or *Hajj* until later in life. Many Muslims tend to do this, but this is a major error. Go as soon as an opportunity avails itself and go as often as possible if you are by the means to do so. *Umrah* can be performed as many times in one's life as one is physically and financially able.

If you have performed *Hajj* or *Umrah* before and you feel complacent about it, or if you are not convinced about the benefits of *Umrah*, ponder over the following *Hadith Qudsi*:

Narrated Abu Sa'id Al-Khudri, the Prophet (ﷺ) said:

قَالَ اللَّهُ: إِنَّ عَبْدًا صَحِيحًا لَهُ جَسَدُهُ وَزَعَتْ عَلَيْهِ فِي
الْمَحْرُومَةِ بِمَضِي عَلَيْهِ خَمْسَةُ أَغْوَامٍ لَا يَقْدِرُ إِلَيَّ لَمْخْرُومَةٍ

"Allah said: Any of My slaves who is healthy and is by the means, and for five years did not visit My house, he is Mahroum."⁽¹⁾

(Ibn Hiban: 3703 and Musnad Abu Ya'laa: 1031)

For details on the 'best times' and visa issues for Umrah, see in chapter two under visas.

Should you take children?

Unlike Hajj where it is not recommended to take small children, Umrah is different and it is definitely advisable to take your children to the house of Allah if you are able to afford it. See in chapter 3 for more details about children.

Umrah in Ramadaan

Due to the numerous benefits of performing Umrah in Ramadaan, I have dedicated an entire chapter to it. See chapter 9.

Ibn 'Abbas reported that the Prophet (ﷺ) said:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً»

"An 'Umrah in the month of Ramadaan is equal (in reward) to performing a Hajj."

(Ahmad: 1/308 and Ibn Majah: 2994)

Umrah according to Qur'an and Sunnah

Any form of worship (ibadah) in Islam must be performed according to the Qur'an and Sunnah for it to be acceptable to Allah. One's true intention (Niyyah) must be for Allah alone

⁽¹⁾ Mahroum: The direct translation of the word is 'deprived'. Meaning that a person who is able and does not do so, has certainly deprived himself of something good, which he may regret it on the Day of Judgement.

and a desire for the Hereafter. It cannot be done with the intention of being seen among men for worldly gain. Strict care should be taken to perform all actions with Ikhlas (to perform any act solely for Allah) and Itiba'a (adherence to the Sunnah). This means performing Umrah as performed by the Prophet (ﷺ) without adding to or deleting from the rituals. Also, the money required for Umrah MUST be earned by lawful (Halal) means. One should start on this journey with the exclusive intention of carrying out the commands of Allah and to seek Allah's guidance and pleasure.

There is only one way of performing Umrah, that is, according to the Qur'an and Sunnah

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (ﷺ), he has indeed strayed into a plain error."

[Surah Al-Ahzab (33), Ayah 36]

The Golden Rule

With so many opinions and interpretations on certain issues it is not uncommon for the people to find themselves in a state of confusion. If there are any disagreements on any issues, always ask yourself the following question:

What did the Prophet (ﷺ)
say, do or didn't do?

Adopt this simple rule and it will make 'your life much easier'.

Chapter 8

Umrah

In this chapter we will explain the actual performance of the Umrah. However before we address that, I would like to explain some general terms about Tawaaf and Sa'ee.

⇒ **About Tawaaf:**

→ **General Points:**

♦ **Types of Tawaaf:**

➤ Umrah Tawaaf❶

➤ Welcome Tawaaf (Tawaaf-al-Qudoom)❷

➤ Tawaaf for Hajj (Tawaaf-al-Ifadah also known as Tawaaf as-Ziyarah or Tawaaf-al-Hajj)❸

➤ Farewell Tawaaf (Tawaaf-al-Wadaa')❹

➤ Nafl Tawaaf❺

♦ For Umrah, only ❶, ❷ & ❹ applies.

♦ ❷ & ❹ You should be in Ihraam.

♦ ❶ & ❸ Ramal (to walk briskly in the first three rounds) and Idtiba (to have your right shoulder open) are required for these Tawaafs.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَقَدْ وَهَنَتْهُمْ حُمَى بَنِي بَنِي، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْتَنِعْ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْتِغَاءَ عَنْهُمْ.

Narrated Ibn Abbas (رضي الله عنه): "When Allah's Messenger (ﷺ) and his Companions came to Makkah, the pagans circulated the news that a group of people were coming to them and they

had been weakened by the fever of Yathrib (Al-Madinah). So the Prophet (ﷺ) ordered his companions to do Ramal in the first three rounds of Tawaf of the Ka'bah and to walk between the two corners (The Yemenite Corner and the Black Stone). The Prophet (ﷺ) did not order them to do Ramal in all the rounds of Tawaf out of pity for them."

(Bukhari: 1602)

- ♦ ❶ This is the last act to be performed before leaving Makkah.
- ♦ ❷ This Tawaf can be performed at any time and as many times as possible.
- ♦ ❸, ❹, & ❺ No Ihraam, no Ramal and no Idtibaḥ for these Tawaafs.
- ♦ There is no Niyah to be uttered audibly. The Niyah is in the heart.
- ♦ Tawaf begins at Hajr-al-Aswad (Black Stone) only and proceeds in an anti-clockwise direction.
- ♦ The Tawaf also finishes at the Hajr-al-Aswad.
- ♦ One should encircle (walk around the outside) the area called Hijaḥ (the open area, under the roof a waterspout, surrounded by a low wall).
- ♦ The number of circuits to perform is always seven, regardless of the type of Tawaf (i.e., Umrah, Hajj or Nafl).
- ♦ When you are in doubt about the number of rounds you have made, rely on the lesser number you remember.
- ♦ Du'a' in your own language, Dhikr, and reciting Qur'an are all acceptable forms of Ibadah while performing Tawaf.
- ♦ Tawaf must be interrupted for Fardh Salah and recommended for Janazah Salah. Resume from where you have stopped. If you stopped half way through one circuit, ensure that you continue at the right place. This is important if you stopped for Salah and moved positions several times before the actual Salah. So it is important to

remember exactly where you have stopped, otherwise start again. If you are not sure about the number, choose the lesser number or start again.

- ♦ It is permissible to talk while performing Tawaf. Most scholars agree that one should only discuss necessary/required things and not merely engage in idle chat.
- ♦ Avoid performing Tawaf in groups or following and reciting behind a 'leader'. The Prophet (ﷺ) was the best of teachers and he did not lead anybody, or any group, in Tawaf, nor did he instruct his companions (رضي الله عنه) to do so.
- ♦ Avoid raising your voice while performing Tawaf.

Narrated Abu Musa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say Takbir [(Allahu Akbar = Allah is the Most Great) in a loud voice]. The Prophet ﷺ said,

